

Religious Education

EXHIBIT

The School of Religion

Youth



New York counselors "sit this one out"

March 1, 1959



editor's note:

"The earth is pear-shaped" was a conclusion reached recently by scientists after they studied data on the orbit of the satellite Vanguard. The new findings show that sea level at the north pole is slightly above what is considered normal, while at the south pole sea level is slightly lower than normal. In the northern hemisphere, outside the polar cap, the sea level is lower, while the same region in the southern hemisphere is higher. Of course, the variations are very slight--from 25 to 50 feet. But these variations might throw new light on the gravitational field surrounding the earth and on the characteristic of the hot rock which supports the earth's mantle and crust. Live and learn.



"Maybe Cleopatra did, but you're not going to!"

March 1, 1959

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Volume 10 Number 5

Betty and Bill had a problem

by Carl J. Scherzer

BETTY did not know what to do with her problem. It had her worried. It had her so upset that she had failed her last two exams. And so it was natural for her high school counselor to call her into his office. It did not take her long to recognize that he suspected something was bothering her. But she just couldn't bring herself to tell him. She was afraid that she might get Bill into trouble.

When she didn't talk with him, her counselor suggested, "Why not talk with your minister?" The advice was more in the tone of a command than a request. Betty thought about it the rest of the day.

Then that night, after a date with Bill, she was so worried that she couldn't sleep. That was when she summoned enough courage to decide on consulting her pastor.

Seated in the pastor's study the next day, she knew that he was aware of her tension,

Betty and Bill had a problem



Devaney Photo

for he tried to make her feel at ease with his kind manner.

"I failed in English Lit and chemistry," she stated, twisting her hankie, "and the counselor told me to talk with you."

"I see," he said. After a brief pause, he continued, "Have you had difficulty in passing courses previously?"

"No," Betty answered honestly. "I just didn't study enough, I guess."

"Could it be that you were worried about something?" he asked kindly, and added to reassure her, "I know that young people have a lot of problems, for I had them also."

"You did?" she queried.

"I was your age once, too, Betty," he smiled, "so you needn't hesitate to discuss what's on your mind, if you want to."

"It's this way," she heard herself

saying. After a pause, she continued, "I might as well tell you, Pastor, 'cause I need help. Bill and I have been steadies for over a year now and everything was going so nice until about a month ago. I like Bill very much and we've had so much fun together."

As Betty paused, her pastor encouraged her with a smile.

"It started and . . . it just kind of grew, I guess. At first it was just a good-night kiss, you know. Then more. Once we parked and necked. On the next date, instead of a movie, Bill parked again. We necked. I began to get scared. I didn't think that what we were doing was right. Now he wants to park almost every time we date. The other night I didn't want to stop at necking. I told him that I won't do that. He said that's the end . . . he claimed that other kids do it. . . . He gave me until this evening to make up my mind. . . ."

Dr. Scherzer is chaplain at the Protestant Deaconess Hospital, Evansville, Ind.

Must you neck to be popular?

"Is Bill a nice boy otherwise?"

"Yes, he is, and my parents approve of him . . . of course, they don't know this."

"Do you care enough for Bill that you want to continue dating him?"

"Yes! It's just that I'm afraid to tell him how I feel."

"If Bill really likes you, he'll respect your wishes and not force himself upon you. Somewhere along the line, Bill has gotten the idea that necking and petting is the expected routine."

"Pastor, I've never encouraged him," Betty said quickly.

"Have you ever discouraged him?"

"Well, not exactly."

"You see, Betty, many times a boy is puzzled about just what a girl expects of him when he takes her out. He hears tall tales from his buddies, and he also wants to make a hit with the girls, especially the one he's going out. So it's quite often up to the girl to be firm, but very considerate, in letting the boy know how she feels."

The minister paused a moment before continuing. "There's a lot more to love than petting. Save the more intimate expressions of affection for the one you may some day marry. This is the way most people believe and behave. Despite what the crowd might tell Bill, you don't have to neck to be popular. He's wrong when he says that everybody

does it. I'm confident that if he's the kind of boy you say he is, he will respect you for your high standards. And there's a way to find out," the minister said. "You want the date with Bill tonight?"

"Yes, I do," she said, "but not on his terms."

"This is what I would suggest. Go with Bill this evening and try to reason with him. Explain to him that if he cares for you, he will respect you also . . . that you will not continue this heavy necking with him . . . that you will not have sex relations with him and that you will not run the risk of ruining your life and his as well. Tell him that you feel that it is morally wrong and that in the end you would be disgusted with yourselves because of it. If he honestly cares enough for you to go with you on these terms of mutual respect, then—and only then—will you be happy."

"You have helped me a lot," she said.

"Just one thing more, Betty," he added, "What if Bill refuses your proposal?"

"Then we'll have to break it up, much as I hate to," she concluded.

After church the next Sunday, the pastor noticed that Betty and Bill were talking in a friendly way. About a week later, Betty, shaking hands with the minister after a youth meeting, said quietly, "Everything is O.K. Thanks a lot." ▼▼▼

creeds that cripple

by Jim McLean



Hedonism

*This ancient god of pleasure
Draws many addicts still,
With promises of glamor,
And the momentary thrill.
He's corrupted normal senses
And has lust and greed increased.
He's blotted out the fine, thin line
That marks man off from beast!*



Retreat

*He worldly evils can't endure,
He flees to keep himself quite "pure."
He stands aloft from common men
To stave away the chance for sin!
And, yet, is not the Christian's place
Some worthy task midst human race.
For is not love for God best shown,
By love to his children we've known.*



False Optimism

*Every day in every way
The better we are getting!
Time will soon all evils right,
No need for work or sweating!
Its flippancy toward evil
Is this creed's greatest curse!
Its futile hope, not built on deeds,
Can only make things worse!*

"Study of a Prophet,"
a drawing by Baccio
Baudinelli

Philadelphia Museum of Art



Judges

By John J. Carey

ATIE knotted the two Youth Fellowship teams at the close of the Bible quiz. Despite protests, Pam was selected to represent her team in the quiz-off. The bonus question was a "dilly." "Who wrote the Book of Judges?" the moderator asked.

Pam had to pass up the question, but her opponent knew that, according to biblical scholars, no one particular person wrote Judges. Pam decided to erase her ignorance on the subject by looking more thoroughly into the Book of Judges.

Here's what she found: First of all, whoever put Judges into its final version was not as much of an author as he was an editor. He brought together earlier stories and folk tales, weaving them together into a single drama. He added a little material of his own and smoothed out some of the stories. The result is a very colorful and

fascinating account of the earliest years which the Hebrews spent in the land of Canaan. (This is generally believed to have been from about 1250 to 1050 B. C.)

This talented editor centers his story about certain outstanding individuals whom he calls "judges." Contrary to what we would expect, the "judges" are not legal experts. Rather, they are inspired military leaders who rallied the Hebrews against their enemies. Throughout the book, the editor shows the folly of the ancient Hebrews. They trusted God as long as a "judge" led them, but as soon as he died the people would lapse into pagan ways and would be overrun by their enemies. After a while, God would have pity on them and raise up another "judge." This pattern is repeated time after time in the book.

Actually, Judges is an exciting book. It has drama, suspense, action, tragedy, murder. (No wonder the Hebrews preserved the Book!)

Mr. Carey is Chaplain and Assistant Professor of Religion, Catawba College, Salisbury, N. C. This is fourth in a series of reviews of books of the Bible.

Judges

We read about Ehud, who sneaked up to the King of Moab and thrust a sword into his belly. The King was so fat that the fat covered the blade and no one even knew he had been stabbed (3: 15-25).

We read about Deborah, the woman leader, and her general who routed the Canaanites. If you want to read a blood-curdling murder, read how Jael disposes of the Canaanite general in 4: 17-22. There is a Gideon, who with his clever strategy defeats the Midianites (7: 2-23), and Jephthah, who conquered the Ammonites. One of the most tragic stories in the Old Testament is of Jephthah sacrificing his only daughter because of a vow he had made (11: 29-40).

The book shifts into high gear in the tales about Samson, found in chapters 14-16. These tales had un-

doubtedly been magnified as they were passed from one generation to another, with the result that Samson appears as a sort of legendary hero. Like so many Old Testament characters, Samson had woman troubles (14: 15-20; 16: 13-22), and it was his Delilah who finally betrayed him to his enemies, the Philistines.

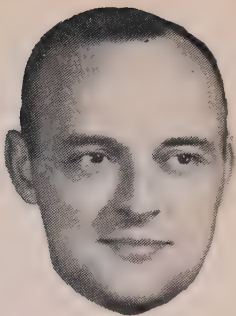
Judges is a religious book in that the editor wants to make clear what is involved in being faithful to God. He warns his readers about the consequences of disobeying God. He wants to be sure the Hebrews of his own day (about 600 B. C.) remember just how dependent they are upon God.

This is just a sampling of what can be found in the book. Take Pam's advice, read Judges for yourself! ▼▼▼



Our cover couple aren't champion skaters, but they're willing to do whatever they tackle with enthusiasm and sincerity. Whether as parents, or as teachers, or as community leaders, or as counselors for a church youth group, Sally and Bob are tops (see pages 12 through 17). And isn't that typical of adults you know, too? Now be honest! It's true that some adults seem to be a bore and don't understand us. But isn't it also true that we teens cherish an older person we can look up to with trust? We like the pace they set for us. And so we salute such adults! (Cover photo William R. Towns)

Brotherhood and Dixie's new rebels



By Hartland H. Helmich

SPARKS of revolt against the South's historic pattern of segregated schools are flashing in Dixie. White teenagers, many of them student leaders, are speaking out for the Negro in the great school struggle that roils the region's conscience and passions. . . . Dixie's young rebels must stand against the crowd."

These sentences opened an article appearing in *Look* magazine only seven weeks ago. They tell of the courage of at least some young people who are taking seriously the truths which are clear in our national heritage—"freedom and justice for all." These truths are clearly enshrined within the Christian tradition. God is the father of all persons . . . all persons are called by God, their father, to live as brothers and sisters, sons and daughters of the same father.

The *Look* article not only tells

Mr. Helmich is co-national secretary of the United Student Fellowship (United Church of Christ) and director of the Department of Campus Christian Life (E and R). This is his fifth in a series of news comment columns.

what these young people have been doing, but what they have been thinking. It tells of their reasons for standing up to be counted for what they know to be just. The article's author, Fletcher Koebel, says that many decided to take their stand "only after long and tortured thought."

They have been thinking—in Arkansas and Alabama, in Florida and Georgia, in North Carolina and Virginia. And some have allowed their "hammered out" understandings of truth, justice, fair play, and brotherhood to become truth upon which they dare to stand.

We never fail to observe "Brotherhood Week" in my community which is "North" rather than "South." Services of worship are held. Pronouncements are made by public officials and clergymen. How many public places were closed to Negroes during that week?

Almost everyone has a kind word for God—and brotherhood. But, "Who is my brother?" ▼▼▼

a photo portrait . . .

The Staplins--"real friends"

BOB AND SALLY STAPLIN are the kind of adults teens like. In their early thirties and the parents of two young children, the Staplins are counselors of a thriving senior high youth fellowship at St. John's Church (E & R), Eden, N. Y. To the young people at St. John's, Bob and Sally are "lots of fun and real friends." And what's the minister, Rev. Warren Hilfiker, say? "Bob and Sally have not achieved their popularity with the young people by adopting an 'anything goes' attitude," observes Mr. Hilfiker. "They are good natured, humorous, very understanding, yet they are mature, responsible, and respected. I think the youth trust and respect Bob and Sally because they're sincerely interested in them and their problems." As for their voluntary work in the church, Mr. Hilfiker says, "The thing I appreciate most about the Staplins is their willingness to be basically responsible for *this* phase of the church's activity. I do not have to take the initiative, to call them to check whether or not this or that activity has been planned, or this or that detail taken care of. On the contrary, I find that they will call and remind me."



Bob and Sally clear an announcement with their pastor, Rev. Warren Hilfiker, between church school and morning worship.

*All photos by
Walter R. T.*



Whether planning for the future (above) or roughing it at a skating party (below), the Staplins enjoy their work. When one YFer had his toboggan stolen, the group surprised him with a new one (below).





The two Staplin children, David and Lynda, seem content with the storybook held by Mrs. Marguerite Beyer, who has volunteered her baby-sitting services for all of Bob and Sally's youth activities.



Among his community concerns Bob is president of the Rotary Club in Eden, N. Y.

or Bob and Sally—a permanent babysitter

BOTH Bob and Sally come from church families themselves. They grew up in different towns, and met while both were attending college. Bob has graduated with an engineering degree from Cornell University and Sally (whose maiden name was Jean Marie Hulbert—a doctor's daughter) has graduated with a degree in sociology from the University of Buffalo. After graduation, she worked in the Children's Psychiatric Clinic in Wilkes Barre, Pa. After she and Bob were married in 1949, she worked as a case worker for the Buffalo Red Cross. In 1952 they moved to Eden and became immediately interested in St. John's. In 1953 they were challenged to be youth counselors. They accepted because of their interest in young people and because as church members they felt they should be active in some part of the church's work. As a young engineer, Bob also felt a need to find a little "broader base" to his life than that of a sales engineer. Now after six years he feels he has learned more than the young people with whom they work. Both are active in the community, with Bob currently president of the Eden-North Collins Rotary Club. When the Staplin children came on the scene, the mother of one of the YFers volunteered to baby-sit for Bob and Sally for every youth activity. The offer still holds and Mrs. Marguerite Beyer continues to make a major contribution to the youth program at St. John's Church.



Plenty of helping hands volunteer to help Bob figure out a surprise gift given to the Staplins by the group at Christmas.



Speaking to the combined youth groups, Evelyn Mineki about her summer with a community service caravan at Fellowship Center in St. Louis. She is a former YFer who home at mid-semester from Heidelberg College.



Adults working with youth in the Eden church meet to clear mutual concerns. In addition to Sally and Bob, there are Miss Yvonne Fox (extreme right), teacher of the Sunday morning senior high class, and Mr. and Mrs. Paul Brock (second and third from left), advisers of the junior high group.



Teamwork succeeds

THE Staplin living room becomes a regular meeting place for all sorts of youth planning groups. The wheels start rolling when the executive committee meets to make plans for six months in advance. Then it assigns further detailed planning for each of the biweekly meetings to one of the three commissions—Faith, Action, and Fellowship.

"We have found," says Sally, "that most of the actual planning and carrying out of those plans is done by the youth themselves. We feel that the commission plan is the key to getting our young people to take part. It's surprising how year by year the group itself assumes responsibility. Of course, once in a while those in charge of specific programs have come to us seeking suggestions or help. But the basic work is done by the group. For example, when we want to announce change in plans, our telephone committee gets on the line."

An organization meeting in September first got the ball rolling for this year's program. Several members who had been to summer camp and to the Purdue conference had some new ideas for the group. And an "Interest Finder" which each member filled out gave the executive committee additional hints for the future program.

As a part of the total youth program at St. John's, a closer tie-in with the Sunday morning class is being made, as well as with the junior high fellowship. The teacher of the Sunday morning class for senior highs often attends the evening meetings, and Bob Staplin occasionally teaches the morning class. Once in a while the junior highs and senior highs get together for special activities. "All of this," says Mr. Hilfiker, "is just the beginning of what we hope to do."



a fish fry in heaven . . .

a TV command performance

AMERICAN viewers will be treated to a special command performance on March 23 (9:30-11:00 p. m. EST) when *The Green Pastures* is again presented over NBC-TV.

Marc Connelly's classic of the American theater was first performed on television in October 1957. Popular request has recalled it to the television screen. Typical of viewer reaction after the 1957 performance was the comment of a New Jersey minister: "This was the finest TV program I have ever seen and a work of genuine distinction." As in 1957, the coming show will be

presented "live" and will star the distinguished Negro baritone, William Warfield, in the role of The Lord.

An unusual play, simply stated but deep in meaning, *The Green Pastures* has been hailed by critics since its New York stage opening in February 1930. Since that time its tenderness and vitality have remained ageless through 640 Broadway performances, a five-year road tour, successful Broadway revivals in 1936 and 1951, and a 1936 movie version.

It received the Pulitzer Award in 1929-30 and was selected as one



William Warfield
portrays "De
Lawd" in *The
Green Pastures*.



***Cast rehearses for the
Hallmark Hall of Fame
production of The Green
Pastures over NBC-TV on
Monday, March 23.***

the ten best plays of the year
critic Burns Mantle who wrote,
"once or twice in the lifetime of
every playgoer there occurs an ad-
venture such as that of the first per-
formance of *The Green Pastures*."
The play was suggested to Marc
Connelly by Roark Bradford's
Southern sketches, "Ol' Man Adam
and His Chillun." The play is a
Southern Negro child's interpreta-
tion of biblical events with the open-
ing scene set in the Sunday school
of a small rural Negro church.
The children are of primary and
junior class age. As the curtain
opens they are sitting around their
teacher, Mrs. Deshee, who is read-
ing from Genesis. As she closes the

Bible, a barrage of questions from
the children almost, but not quite,
disarms her. It is the eager, inno-
cent questions of the children and
Mrs. Deshee's simple, honest an-
swers that bring before the viewer
a pageant of biblical characters—
Adam, Eve, Noah, Joshua, Shem,
Abraham, Isaac, Jacob, Moses.

Angels of all descriptions, led by
Gabriel, are there. They are cook-
ing, eating, and singing at a fish
fry. And The Lord is over all,
powerful of voice and face, but full

"The Green Pastures" on TV

of tender mercy toward his children.

Marc Connelly himself best explains what *The Green Pastures* means and why he wrote it. He says:

"*The Green Pastures* is an attempt to present certain aspects of a living religion in terms of its believers. The religion is that of thousands of Negroes in the deep South. With terrific spiritual hunger and deep humility, many of them who could not even read adapted the contents of the Bible to the consistencies of their everyday lives.

"Unburdened by the differences of more educated theologians, they accepted the Old Testament as a chronicle of wonders which happened to people like themselves in vague but actual places, and rules of conduct, the true acceptance of which will lead them to a tangible, three-dimensional Heaven. In this Heaven, if one has been born in the district where fish fries are popular, the angels do have magnificent fish fries through an eternity somewhat resembling a series of earthly holidays. . . . The Lord may look like the Reverend Dubois, as our Sunday school teacher speculates in the play, or he may resemble another believer's own grandfather. In any event, his face will be familiar to the one who has come for his reward. . . ."

The coming Hallmark Hall of Fame production of *The Green Pastures* is a slightly modified version

of the original. Marc Connelly has adapted the play for television.

William Warfield heads an all-Negro cast of 60. When *The Green Pastures* was televised in 1957, Warfield, who sings not a note in his role as The Lord, gladly turned a full concert schedule upside-down to take the part. Considering his background, it's not surprising that he welcomes the opportunity to portray such a spiritual role.

Warfield was born in West Helena, Ark., the eldest of five boys. He grew up in Rochester, N. Y., where the family moved when he was small to provide better job opportunities for his father, Robert E. Warfield. The whole family studied and the whole family sang. Today the senior Warfield is pastor of the Mount Vernon Baptist Church in Rochester.

Another featured player of the cast is Eddie Anderson, Jack Benny's famed "Rochester." His portrayal of Noah talking with "De Lawd" is a humorous highlight of the production.

Except for one short scene which features trumpet player William Dillard as the King of Babylon, all background and mood music for the presentation is provided by a 21-voice mixed choral group. The choir sings many familiar hymns and spirituals as well as several new songs written for the television showing of *The Green Pastures*. ▼▼▼



take a hard look
at the lands of need
as seen through
the eyes of ads
in our land of plenty

in a world of contrast

--a need for caring and sharing

*"For that deep security
that your loved ones are
well cared for . . ."*





*"You're never cold,
never too warm—all
you feel is comfort!"*

*"Veil your legs with flat-
tering sheer seamless
stockings."*



*"Like sleeping on a
cloud"*

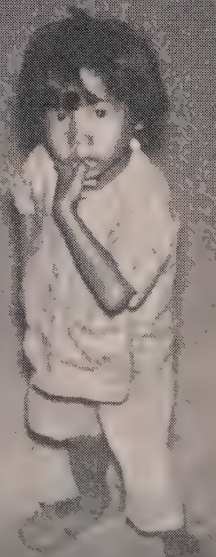


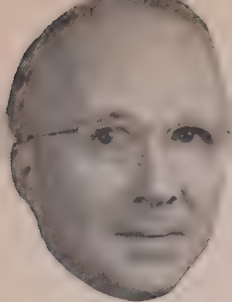
*"Brighter
flavor in
foods"*

*"Do as millions are
doing, move to the
suburbs for better
living."*



*But if anyone
has the world's goods
and sees his brother
in need, yet
closes his heart
against him,
how does
God's love
abide in him?
—1 John 3:17*





on this business of living

Do you have the courage to leave a party?

DO YOU have the courage to leave a party if you feel that you should?

Helen and her friend, Sally, did, and discovered that the crowd really respects them more now than before. Helen said that reactions of her friends to the incident completely surprised her. She was sure most of their friends would either rib her about the incident or drop her completely. Here are her words:

"We had an idea that the party might be a little rough. Some of the kids said the punch would be spiked, but there are so few things to do in this town that we didn't like to turn down a party bid.

"Half the crowd were already there when Sally and I arrived. At first we were enjoying the fun. Then one of the boys produced a bottle and asked who wanted the punch to be spiked. Nobody seemed to have the nerve to tell him not to do it, so he just went ahead and poured the contents of the bottle into the punch. I thought he might be kid-

ding with Coke or something, so I kept quiet. When I drank some of it a little later, I woke up. It was spiked. In a few minutes some of the kids were beginning to feel high, or at least they put on a good act about it.

"I was afraid to stay any longer, but at the same time I was afraid to leave. It wasn't easy to do, I can tell you. All the way home, we talked about what the crowd would say about us. I had a hard time getting to sleep, thinking how my friends would cut me dead after walking out on a party like that. The idea that somebody would loan the punch still made me mad, but the idea that I'd be out of the crowd bothered me too. The next Monday I was almost afraid to go to school.

"I'm still surprised at what happened. Nobody kidded us about leaving the party! In fact, two of our friends said we were smart to leave when we did. . . ."

Helen has the right idea. Nobody has to behave like a sheep simply to

Dr. John E. Crawford

- a clinical psychologist with special interest in youth and their problems
- a Fellow in the consulting division of the American Psychological Association

ep in with friends—if they are
orth knowing. Nobody thinks
uch of people who are too easily
l, or who seem to have no minds
their own.

You have nothing to lose by leav-
g a place where an immature girl
boy begins to spike the punch.
rtainly you don't have to poke
ur nose high in the air and look
per-angelic as you exit. But
ither do you have to stay and do
atever the crowd does just to
oid the risk of being criticized
er.

Alcohol is no respecter of persons.
en in small amounts (as in spiked
nch at party), it soon clips your
nking and lets you behave fool-
ly. Teens who think they can
rink and hold it" with no danger
e kidding themselves.

It's not being "chicken" to leave
arty like the one described above
, and it may turn out to be the
artest thing you've ever done!



Copyright 1956. All rights reserved.)



Copyright 1959. Gospel Trumpet Co.

"You are my Dad . . . I am your
son . . . Isn't that a thrilling
thought? How about letting me
use the car tonight?"

Protestants Oppose Military Draft Extension

Opposition to extension of the military draft for another four years was expressed last month by representatives of many Protestant groups, including the National Council of Churches and the United Christian Youth Movement. Witnesses appeared on behalf of the Methodist Board of World Peace, the Disciples of Christ, the Friends Committee on National Legislation and other Quaker groups, and the Church of the Brethren.

However, after the protests were brought to the attention of the House Armed Services Committee, only one vote was cast against re-

porting the bill to the floor of the House.

Arthur Winstead (D.—Miss.) said that he would not vote to conscript young men in an army which might have to be sent to the South to enforce “with bayonets” Federal Court integration orders.

Stuart Langton, chairman of the United Christian Youth Movement, testified that the draft law is no longer “universal,” since only 125,000 young men out of 2,000,000 eligibles are taken each year and those “intelligent or affluent” enough to continue formal education, as well as those “who marry young and have children,” escape its obligations.



Student council proxy at University of Detroit has suggested inserting “silent” records in jukeboxes on campus. A dime will buy a record’s length of silence.

Wide World Photo



Protestant youth discuss international situation with John Foster Dulles, Secretary of State, at a church-sponsored conference on world affairs.

Minister Supports Steady Dating for "Mature Teens"

Steady dating for teenagers meets with the approval of Luther League leader, Rev. Leslie Conrad, Jr., as long as it is by "the mature young couple." In an article appearing in *Other Life*, the young people's magazine of the Luther League of America, Mr. Conrad said that the charge that steady dating was the cause of most premature marriages is "unproved and unsubstantiated."

He defined a "mature couple" as a young man and young woman "who have surveyed the opposite-sex field and find each other to be the pick of the lot." They are, he continued, wise enough to spend considerable time with their respective circle of friends and a sensibly-proportioned amount of time with each other. "The mature couple is 'so well-

grounded in principles that premarital intercourse is recognized by both as 'no trespassing' territory," he added. It was his contention that young people should be told the "facts of life" while in elementary school—or junior high at the latest.

Youth Corps Bills Sent to Congress

Congress has been asked to establish a 150,000-member Youth Conservation Corps. Identical bills were introduced in the House and Senate which would make it possible for young people between 16 and 22 to work in federal and state forests and parks. They would receive \$78 a month. Senator Hubert H. Humphrey (D.-Minn.) said the idea would pay for itself in terms of "urgently-needed" protection of natural resources and would help prevent juvenile delinquency.

Teen Tips

"It's a grand night for singing!" and everybody likes to join in when the tunes come from *Songs of Many Nations*. Now, to supplement this popular songbook, four long-playing records are available. The records include every song in the book minus just a few stanzas and are to be used for listening, learning, and leading group singing. Says Dr. Ed. L. Schlingman, director of camps and conferences (E and R): "The records for *Songs of Many Nations* have been produced with one major purpose in mind—to help in the teaching of these songs, spirituals, and hymns to groups in every corner of the country. It is our desire to help local groups increase their repertoire of good folk music." The records are of four types—folk songs, group songs, spirituals, hymns—and sell for \$3.00 each. A rental plan for a set of four records and a box of 50 books is also available. Send orders, or for information, write, to Congregational Christian Conference offices or Department of Camps and Conferences, 1505 Race St., Philadelphia 2, Pa.

* * *

Dead letters by the million is the report we get from Postmaster General Arthur E. Summerfield. He said postmen were unable to deliver

24,054,103 letters and 622,356 packages in the year ending last June because of "careless mailing practices." Improper or illegible addressing is a chief reason why mail does not reach its destination. Another major cause is improper packaging and inferior wrapping paper.

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Caring and sharing is the theme of our picture article on pages 22 through 25. People are hungry in our world. They are uprooted, sick, lonely, jobless. Every effort to help "even the least of these my brethren" is God's love at work in us. And there's no better time for such thinking and concern as next Sunday. March 8 is One Great Hour of Sharing throughout the churches of Protestantism.

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"The Art of Dating" is the title of an excellent book aimed at those who are about to begin dating and those who have been dating for a while. *The Art of Dating* by Dr. Evelyn Millis Duvall gives all the facts about having and being a good date. In her usual manner, Dr. Duvall does not hold any punches. She is frank and factual. But more than this, she speaks with a sincerity and understanding that reflects a Christian perspective of life. This Association Press book is worth every cent of the \$2.50 of its price. You might also want to take a look in your library for (or buy a copy of) Dr. Duvall's earlier book, *Facts of Life and Love for Teenagers*.



What's in a color?

CAN YOU picture a black angel or a white witch, a green heart, or a red shamrock? Of course not—any more than you can imagine pure green snow falling . . . or the walls of a dentist's office painted a flaming orange. Each color has its own association. As any psychologist, costume designer, interior decorator will tell you, color influences our moods and the way we feel to a fantastic—almost alarming degree. It's a well-known fact that blue usually subdues the emotions and red excites them; orange and yellow are cheerful, life-imbuing colors; green soothes and refreshes; black is a bringer of death, evil, mourning. Besides our own personal set of "color images" based on our past experiences, the pattern of color responses which we have is formed by American customs and tradition. Other countries, other ages, often had very different color associations. White, not black, was the color of mourning at ancient Roman funerals. This is still true in modern China. Red meant "heaven" to the ancient Chinese and "goblins" to their neighbors in Tibet. But today we are coming more and more to realize that we can use color as another instrument in our continual search for the betterment of mankind. Color therapy is being experimented with and used in mental hospitals. The use of color in business, advertising, packaging, is blossoming. Through experimentation and research, science has entered the mysterious world of color. Once more there is being effected a merger of the scientific world of today and the supernatural of another



a prayer before an examination

O God, be with me today and help me to do my best. Give me a clear mind and an honest heart. If there are things I do not know, let me not be flustered or afraid, but let me use to the utmost what I do know. May everything in which I have worked hard stand by me now and if in anything I must face the results of my laziness, make me resolve to work better in the days ahead. Help me to express all I know; but whether I can do that or not, grant that I may have learned something that will last; through Jesus Christ my Lord. Amen.



This prayer, written by Walter Russell Bowie, is reprinted with permission from **Youth at Prayer** (The Upper Room, 1957). Photo by Devaney.